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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 3 **January, 1951**

THE problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness. Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for selfish aspirations outside the limits traced.

—From a Master's letter

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$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
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A U M

It would not be without advantage to examine those things, slight indeed in appearance, but which are often the secret springs of the most important events.
—Tacitus

THEOSOPHY

Vol. XXXIX January, 1951 No. 3

THE ALLEGORICAL NEW YEAR

IN the homely image transformed by Mr. Judge, an allegorical "umbrella," held between mankind and the spiritual sun, protects humanity from spiritual forces beyond its present power of assimilation. The transmitters of those forces, the Adepts and Elder Brothers of the human race, modify them, and—"the handle is in every man's hand." Characteristically, Mr. Judge welds mankind, the teachers of mankind, and the teachers' teachers, in one chain of influence, or rather, he reiterates the fact that such a chain exists. The mechanical mind may lose itself in despair at the thought of how many links separate man on earth from his perfected brothers, but Mr. Judge's was a spiritual mind, given to the perception of unifying forces, and, for him, each link proved the whole chain. Universal brotherhood and the exalted compassion of spiritual teachers were not a manner of speaking for W.Q.J.: brotherhood was a fact to be reckoned with in all projects for the amelioration of the condition of man, and the compassion emanating from beings self-conscious in Spirit was no vague metaphor, but more real and powerful than the vital energies of the visible sun.

The use of imagery, like other arts, is nowadays a separate skill, whereas once upon a time, when the wisdom teaching was the central fire of the heart and the home, the image-making faculty, in all its forms, subserved the one object of human life—the making manifest of spiritual ideas and truths. Imagery will always be used where metaphysics needs fitting expression, for the metaphor and allegory embody the principle of analogy and correspondence, without which

the synthesis of occult philosophy is impossible. It is no accident that the writings of H. P. Blavatsky abound in overtones and undertones, as she designs new phrases capable of suggesting ideas no words can express. The language, under her hands, emits another vibratory rate, so to speak, and the student who succeeds in tuning his mental ear to the new rate, hears the *word* of the teacher.

Mr. Judge's style, similarly, is a puzzle to grammarians who tend to focus on surface peculiarities without approaching the power those very peculiarities effectively disguise. Mr. Judge wrote for the common man, for the mind of the race, but he wasted no effort to attract the intellect, to cajole the sophisticated taste, nor to impress the worshippers of Effect. The principles he dealt with would never be grasped, he knew, by these subtle materialists, and even further from their comprehension was the great moral ideal fundamental to spiritual evolution: the doctrine of Masters of Wisdom. Mr. Judge's writings, therefore, slip away beneath the eye, making no apparent impression, unless enough imagination is present to be stirred by the forces at work within his words.

The soul's testing is as often in minor circumstances as in major events—perhaps oftener in the small things, since they are always with us. Thus, Mr. Judge complemented H.P.B.'s tremendous voyagings upon the ocean of Theosophy by short cruises, beginning where the shore was shallow enough that it would not overwhelm the understanding of a child. His passengers, embarking in the simple vessels with which he lined the coast, are not usually aware of how easily they pass the breakers and gain the open sea. Nor do they realize at first, so modest are the accommodations provided, that their journey is in reality no shorter than it would have been had they sailed before the mast with H.P.B.

The quiet confidence Mr. Judge communicates—a confidence in every man and in the potential power of every mind—is the same in kind as H. P. Blavatsky's magnificent challenge to the human soul. His faith was her faith, and the faith of their mutual teachers. Out of this faith he propounded the credo: "we implicitly believe that in this curve of the cycle, the final authority is *the man himself.*" It is a faith expressed in countless ways throughout the length and breadth of his theosophical work, and is the unfailing spiritual encouragement that pervades his writings. A growing host among

the common people, whose sincerity nourishes their intuitions, have responded, over the years, to this undercurrent of Mr. Judge's brotherhood with them, and have learned, by reason of his occult repetitions, that the "handle" is indeed in every man's hand.

Especially at the time of the New Year, is it for each one to sense his spiritual powers, to feel the beneficence of the Teachers' presence, and to look with Them into the principles of things. Then, confidence being renewed in the spiritual influences available to the eager mind and aspiring heart, every man strengthens his link—and the whole chain—out of regard for the one goal in view. It may be that once the import of the "allegorical unbrella" is grasped, all our changing days, by the light of the spiritual sun, will be allegorical new years, each with its "birth vision" of the possibilities of the cycle.

"An All-Embracing Code of Life"

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as *it is verily that God itself:* called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal. . . . Those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. . . . Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love.

—From "Some Words on Daily Life"

THE ALLEGORICAL UMBRELLA

IN the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments reference to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishad we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers: the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyan Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for

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NOTE.—This article was first printed by Mr. Judge in *The Path* for February, 1890.

our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON

HOW THE GODS GOVERN

One question is that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing. This was answered by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in the Bhagavad-Gita.

—W.Q.J.

SCIENCE AND THE SECRET DOCTRINE

The New Cosmology

THE speculative element in modern science is nowhere more pronounced than in the field of cosmology. Since Eddington published *The Expanding Universe* in 1932, and Jeans made the subject of astronomy into a "best-seller," scientists have tended to give primary place in astronomical studies to the atoms spread very tenuously (so it is said) throughout space. Obviously, their thinking has been influenced by Einstein's formulation in 1905 of the Special Theory of Relativity, which linked together mass and energy, and upon which innocent equation is built all the subsequent development of atomic energy. If Einstein has now extended his "unified field" theory of 1929 into a "generalized theory of gravitation," filling the gap between the forces set up by gravitation and electro-magnetism respectively, we may surely expect to find further speculations in the domain of cosmological science.

Meanwhile, theories continue unabated in astronomical discussion, and the more unorthodox they are, within the general limitations of logical positivism, the more readily, it would seem, do they obtain a hearing. Fifty years ago, space was considered to be featureless. Then, Einstein in his General Theory gave space a structure and even a finite size: he demonstrated, in the words of the *Rig Veda,* "Aditi in THAT," or "potential Space within abstract Space" (*S.D.* I, 4). Later, Eddington suggested that this finite universe is "expanding," in the sense of being created continuously. No longer was the universe thought to be running down, although we may yet hope to see our cosmologists searching for their wisdom "in the original expressions of the primeval people and in their synonyms," or admitting that Chaos-Theos-Kosmos "are the containment of Space" (*S.D.* I, 342)—that Space which is boundless extension.

Today, cosmological science is concerned mainly with the "creation" of matter, the theory being that matter is continuously and spontaneously appearing throughout the universe. This speculation is argued from different premises. Jordan in Germany believes that the gravitational energy which the universe loses as it expands re-

appears in some undefined way as matter. Bondi and Gold (two Cambridge scientists) in England postulate that the average density of matter in the observable universe must remain the same at all times, implying that matter is in continuous creation to keep pace with the expansion of the universe. And now, Dr. Fred Hoyle, Lecturer in Mathematics at Cambridge University, in a series of radio talks in England during 1950 on "The Nature of the Universe" (since published in book form* under that title) has drawn much public attention to some notable departures in the new cosmology.

One divergence is the view now held that the total volume of "space" is finite, that it is not permanently fixed but is steadily increasing, new space always coming into existence. Another is that the matter now constituting the universe has not existed always; it has been generated gradually; and, owing to the formation of fresh matter, the amount of matter is increasing all the time. Where does the created material come from? "Well," says Dr. Hoyle, "it does not come from anywhere. Material simply appears—it is created." And what are the consequences of this theory of "continuous creation"? Dr. Hoyle tells us:

> Perhaps the most surprising result of the mathematical theory is that the average density of the background material must stay constant. To achieve this only a very slow creation is necessary. The new material does not appear in a concentrated form in small localised regions but is spread throughout the whole of space. The average rate of appearance amounts to no more than the creation of one atom in the course of about a year in a volume equal to St. Paul's Cathedral (London). As you will realise it would be quite impossible to detect such a rate of creation by direct experiment. But although this seems such a slow rate when judged by ordinary ideas, it is not small when you consider that it is happening everywhere in space. The total rate for the observable Universe alone is about a hundred million, million, million, million, million tons per second. . . . It is this creation that drives the Universe. The new material produces an outward pressure that leads to the steady expansion. But it does much more than that. With continuous creation the apparent contradiction between the expansion of the Universe and the requirement that the background material shall be able to condense into galaxies is completely overcome. For it can be shown that once an irregularity occurs in the background

*A review of Hoyle's book appeared in *Time*, Nov. 20, 1950, and it is announced that an American edition of *The Nature of the Universe* will be published by Harper this spring.—Eds.

> material a galaxy must eventually be formed. Such irregularities are constantly being produced through the gravitational action of the galaxies themselves. So the background material must give a steady supply of new galaxies. Moreover, the created material also supplies unending quantities of atomic energy, for by arranging that newly created material is composed of hydrogen we explain why in spite of the fact that hydrogen is being consumed in huge quantities in the stars the Universe is nevertheless observed to be overwhelmingly composed of it.

It is further suggested that we can already see half as far into space as will ever be possible, because, at a distance only twice as far as our largest telescope can reach, space is expanding at a greater speed than the velocity of light. As a consequence, light travelling from those distant parts never reaches us, so we shall never see them. Against such a hypothetical background, what is the history of our own galaxy, one among about 100 million galaxies within the range of observation, each of them containing upwards of 1,000,000 planetary systems? On this point, Dr. Hoyle is somewhat hesitant:

> This issue cannot be decided by observation because none of the galaxies that we observe can be more than about 10,000,000,000 years old. The reason for this is that a new galaxy condensing close by our Galaxy moves away from us and will pass out of the observable region of space in only about 10,000,000,000 years. So we have to decide the ultimate fate of our Galaxy again from theory. It will become steadily more massive as more and more of the background material gets pulled into it. After about 10,000,000,000 years it is likely that our Galaxy will have succeeded in gathering quite a cloud of gas and satellite bodies. Where this will ultimately lead it is difficult to say with any precision. The distant future of the Galaxy is to some extent bound up with an investigation made about thirty years ago by Schwarzschild, who found that very strange things happen when a body grows particularly massive. It becomes difficult, for instance, for light emitted by the body ever to get out into surrounding space. When this stage is reached further growth is likely to be strongly inhibited. Just what it would then be like to live in our Galaxy I should very much like to know.

In this new picture of the universe, the fundamental step in explaining the origin of the stars is the assumption that a tenuous gas pervades the space within a galaxy. Similarly, the origin of the galaxies is to be found in the recognition that a still more tenuous gas fills the whole of space. "It is out of this general background

material," Dr. Hoyle supposes, "that the galaxies have condensed." Further, the Universe is held to be wound up by obtaining energy from the background material in two ways:

> Whenever a new galaxy is formed, gravitation supplies energy. For instance, gravitation supplies the energy of the rotation that develops when a galaxy condenses out of the background material. And gravitation again supplies energy during every subsequent condensation of the interstellar gas inside a galaxy. It is because of this energy that a star becomes hot when it condenses. The second source of energy lies in the atomic nature of the background material. It seems likely that this was originally pure hydrogen. This does not mean that the background material is now entirely pure hydrogen, because it gets slightly adulterated by some of the material expelled by the exploding supernovae. As a source of energy hydrogen does not come into operation until high temperatures develop—and this first arises when stars are born. It is this second source of energy that is more familiar and important to us on the Earth.

It will be seen that the new cosmology gives much attention to "background material." Space is not thought of as empty. Considering only, for instance, the bright band of light running roughly overhead, which is known as the Milky Way, Dr. Hoyle tells us that throughout this band there is a diffuse gas, usually called interstellar gas, a gas for this purpose being thought of as a swarm of separate atoms and simple molecules. He adds:

> By far the commonest element in the interstellar gas is hydrogen. Hydrogen atoms are more than a thousand times as numerous as all other atoms and molecules put together. As we shall come increasingly to understand, hydrogen is the basic material out of which the Universe is built.

As to the Sun and the energy it generates, Dr. Hoyle mentions the two suggestions made by Jeans: (1) that the Sun might contain super-radioactive material not present on the earth, and (2) that matter might even be annihilated under the physical conditions occurring in the solar interior. Apparently, current astrophysics will not accept either of these suppositions. Following Eddington's work, which showed that the Sun must contain at least 35 per cent hydrogen, the question arose: Is the conversion of hydrogen into helium the process that explains the generation of solar energy? Dr. Hoyle goes on to say:

> An important start towards answering this question was made in the early nineteen-thirties by Atkinson and Houtermans, who showed that nuclear transformation processes do indeed occur in the solar interior at roughly the required rate. The next step was taken in 1938 by Gamow and Teller, whose work may be described as bringing the ideas of Atkinson and Houtermans into line with the rapidly developing science of nuclear physics. But so far no one had earmarked the actual processes that supply the Sun's energy. This link in the chain was left to H. A. Bethe of Cornell, who showed in 1939 that a particular set of reactions involving carbon and nitrogen as catalysts have the effect of building helium from hydrogen at just about the rate necessary to compensate for the energy radiated from the solar surface. Catalysts, you remember, are substances which help a reaction to occur but do not change themselves. It was at this stage that my colleague, R. A. Lyttleton, and I first became interested in the problem of the structure of the Sun. It seemed to us that Bethe's work, if it were put into the calculations at the beginning instead of at the end, should lead to a considerable improvement in the whole method of investigation, which had hitherto lacked both accuracy and elegance. These troubles were due at root to the use of the observed size of the Sun as a datum of the calculations. So long as the mode of energy generation was unknown, this was a necessary procedure, but once the nuclear processes occurring in the Sun were understood, it was possible to put the whole problem in a much more direct and challenging form. Given only the amount and the composition of the solar material, is it possible to decide purely by calculation both the brightness of the Sun and what its size must be? Lyttleton and I found that this could indeed be done, and we were able to show that the results of the mathematical theory agree with observation to an accuracy of a few per cent.

It is impossible in these fragmentary notes to follow in detail the full range of hypotheses formulated in this New Theory of the Universe. Enough has been said at least to show the nature of the assumptions as to the general structure which are entertained by scientists today. One thing can be predicated with some assurance. There can be no finality about the results now put forward. No doubt, it is too much to expect that the practitioners of these latest ideas should read what has so far been published in *The Secret Doctrine* and other works* on the subject of the origin of the world or

*The whole question of matter and force, together with the related problem of how our universe began, was treated carefully and in some detail in *The Theosophist.* See "Editorial Notes" republished in THEOSOPHY, June to November, 1948.

the universe and their relation to consciousness. But it may be useful here, as a comparative study, to cite briefly some of the conclusions of the Esoteric Philosophy in relation to a few of the points that have been raised:

> *Firstly,* "that neither stars nor the sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun's outward robes—and a host more of elements so far unknown to science."
>
> *Secondly,* that our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.
>
> And *Thirdly,* that though no element present on our earth could ever be possibly found wanting in the sun, there are many others which have either not reached, or not as yet been discovered on, our globe. "Some may be missing in certain stars and heavenly bodies in the process of formation; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests." Mr. Crookes speaks of an element of still lower atomic weight than hydrogen, an *element purely hypothetical* as far as our earth is concerned . . . though existing in abundance in the chromosphere of the Sun—the *helium.* Occult Science adds that not one of the *elements* regarded by chemistry as such really deserves the name. (*S.D.* I, 583.)
>
> The many objections raised against the homogeneity of original diffuse matter, on the ground of the uniformity in the composition of the fixed stars, by some opponents of the modern nebular theory, do not affect the question of that homogeneity at all, but only the said theory. Our solar nebula may not be completely homogeneous, or, rather, it may fail to reveal itself as such to the astronomers, and yet be *de facto* homogeneous. The stars do differ in their constituent materials and even exhibit elements quite unknown on earth; nevertheless, this does not affect the point that primeval matter—*i.e.,* as it *appeared even in its first* differentiation from its *laya* condition [beyond the zero-line of action]—is yet to this day homogeneous, at immense distances, in the depths of infinitude, and likewise at points not far removed from the outskirts of our solar system. (*S.D.* I, 589.)

With regard to the Sun, theosophical teachings are replete with references to the "One Rejected" of the *Stanzas of Dzyan*—Surya, the Sun of our solar system. Suffice to quote here a few sentences from *The Secret Doctrine* (I, 100-1):

> Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. . . . The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father.

Eddington was of the opinion that our theories of the universe are much affected by our habits of human thought, and this is undoubtedly true of exoteric science in its present phase. Certainly, there is no warrant in Newton's *Principia* (1687), wherein he demonstrated (as he wrote) "the frame of the System of the World," for the positivism which characterizes so many cosmological theories since his day. Six years after publication of the *Principia,* Newton wrote to a learned enquirer: "You sometimes speak of gravity as essential and inherent to matter. Pray do not ascribe that notion to me; for the cause of gravity is what I do not pretend to know." At least, this much may be said for science in the present century: it has greatly changed its notion of matter. Classical physics has regarded the external world usually as a multitude of particles of matter moving in definite calculable paths. It was Descartes who said: "Give me matter and motion, and I will construct the universe." It is now recognized that what is going on in the world cannot all be seen as happening visibly in space; much of the action takes place insensibly. The point was well put by Sir Edmund Whittaker, F.R.S. (Emeritus Professor of Mathematics, Edinburgh University), in a radio talk following the series by Dr. Hoyle:

> Potential energy arises from the existence of powers that are exerted between particles of matter, such as the forces of gravitation and electric and magnetic attraction. The Greeks were well aware that a place must be found for these in any philosophical system of cosmology, and Aristotle has preserved for us a saying of Thales, "Everything is full of gods." By this he doubtless meant that matter is not to be thought of as passive and stagnant, but rather as the seat of capacities and activities such as are observable in living creatures: for him, there was no profound difference between animate and inanimate nature: everything material had also a spiritual potency and character. . . . When we reflect on the way in which the laws have been derived from experiments with

material objects, we come to understand that the nature of man is to be led by things corporeal to things intelligible and spiritual: ordinary gross matter, in and through which we approach this higher learning, comes to be conceived as the outward sign of inner non-material realities. (*The Listener,* June 1, 1950.)

Theosophical Association

Joining the [Theosophical] Society implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feeling, to discover as much truth as can be uncovered by diligent study and careful experimentation, and to essay the formation of a nucleus of a universal brotherhood. The promoters of the Society's objects do not declare that in our time there can be established on earth a loving brotherhood of peoples and governments. Nor do they expect or desire to sweep away at one blow the various distinctions which now exist in society and government. They believe that, in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the morning mist before the sun.

The Society sows the seed, leaving it to germinate in the fulness of time, for the benefit of future generations. It represents all creeds and every branch of science, for it believes that science and true religion should be one; it is the opponent of bigotry, no matter where, and the foe of vice, together with whatever tends towards its propagation. At the same time, a man whose past has been bad cannot be refused admittance, if he has a sincere desire to improve himself while he endeavors to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as he can, live up to his best ideal.

No sacred teacher can be supplied to aspirants, nor messages sent to or conveyed from the Adepts. Those who are thus seeking for powers should know that within themselves lies the key to unlock the door; that the very first step toward the place where that key may be found is the acquirement, in truth, of the feeling of universal brotherhood, and that the selfish desire to obtain psychic powers is a bar to such attainment.

—From a T. S. leaflet by William Q. Judge

A COMPASS FOR THE MIND

When duty whispers low—"You must":
The youth replies—"I can."
—R. W. EMERSON

SETTLED conviction, serenity and intensified determination attend the reading of what W. Q. Judge and Robert Crosbie have set down for our help. Others may write well, but rarely do they give the comfort and help arising from the words of these two—and then only when their ideas conform, in some basic sense, to those of Judge and Crosbie. Of course, the same is found in what was written by Masters and by H. P. Blavatsky, but they were often necessarily dealing with the vast and intricate concepts, while W.Q.J. and R.C. were striving to assist new students to find their way. Theirs was the task of pointing out to earnest seekers the application in hourly life of the great principles. Not only do they encourage by exhorting to "Fear nothing, doubt nothing, regret nothing, go on" —they also explain why this is a just and logical procedure. Their gentle, persuasive and unremitting insistence on what, necessarily, comes first, is of inestimable value to the beginner.

Though it is readily understood that the Race has need of all the Adepts it can get—their constant reminders that an Adept grows, or becomes, should have a sobering effect on the impetuous whose enthusiasm takes leave of their reasoning power. Enthusiasm is a great dynamic—it is heat, fire, the electric energy but, like the A-bomb, it can be destructive if not directed to reasonable and constructive use. Great is the opportunity for enthusiasm *in the simple acts* enjoined upon us by W.Q.J. and R.C. The fall of a bastion is sometimes assured by the cutting of a single supply line. "Be restrained, be liberal, be merciful; it is the death of selfishness." And: "don't be impatient with anything or any body." If one can master the enthusiasm to accomplish this last—think how close this will put him to encompassing the first!

An impression a reader may get from the writings of Judge and Crosbie is that if one lives an ordinary decent life he will be moving upward, even though the journey be on a very gradual incline.

In scaling a mountain, the climber's real progress consists of the heights he has ascended, vertical distances traversed. When he essays a nearby sheer cliff and surmounts it—he has made an unusual gain on his goal. This, psychologically, represents an act of the will carried through. It is in this wise that men rise rapidly toward a spiritual goal, by unusual exertions of the spiritual will.

Such exertions of will are, probably, included in the experience of nearly all persons. Have we ever let go all holds and jumped—and made it? We cherish the memory of such instances, keep them fresh in the mind, against the time when another leap confronts us. This memory is the review of just what the inward conditions were —that final determination, the thrusting aside of quavering uncertainty, the letting go of all holds, the feeling of freedom and competence, the *leap!* The vivid memory of all this gives the certainty that it can be done in the present instance. Remains but the completed and certain decision that we want to do it. The power lies within.

Not alone for practice but actually to be on the road of necessary control, one may well start on anything—a bad habit, a useless habit, a weakness. Control one, and we discover the mechanism for controlling any. But, it is said, "Behind Will stands Desire." It is futile to expect that we can leave a situation before we desire to do so. Wishing that we might leave or have done with a condition may be a preliminary readying, but until this is followed by a genuine desire there will be little, if any, motion away from it. So, if the desire be established, the Will is sure to be adequate.

In considering things that may guide people of good will, in making decisions, we may wish to keep a compass in a handy pocket of the mind. One such compass is: "A selfless motive is the universal key to right action."

They go forth into blind darkness, who worship unwisdom; but into darkness deeper than that, as it were, they who find delight in wisdom.

He who knows both, wisdom and unwisdom, he, verily, through unwisdom fording through death, through wisdom reaches the Immortal. —*Isha Upanishad*

THE ORIGIN OF EVIL

II

PESSIMISM—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual, inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told,* viz:—that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

NOTE.—This is the second half of an article originally published by Mme. Blavatsky in *Lucifer,* October, 1887. The first installment appeared in THEOSOPHY last month.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin. For, had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of *good and evil* in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and *they knew*" many things besides knowing they were naked. Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies and prejudiced conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is man measured and analysed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.* Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.†

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point—namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer

*Haeckel. †Leo Bach.

clear of the sandbanks of life—real and imaginary—so profusely sown by themselves in the shape of denunciation against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack on coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy "Unconscious" of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called "WILL," but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the "breaking asunder of UNITY into *Plurality.*" This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the Pessimist, to the one Unity, to the Vedantin abstraction—Parabrahm: otherwise, I should certainly not have used the words "breaking up." Nor does it concern itself much with Mulaprakriti, or the "Veil" of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr. Mainlander's exposition, but chiefly with terrestrial *protoplasm.* Spirit or deity is entirely ignored in this case; evidently because of the necessity for showing the whole as "the lawful domain of physical Science."

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from "a few, perhaps one, single form of the very simplest nature" (Darwin), "all the

different animals and plants living to-day, and all the organisms that have ever lived on the earth," have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass—the seed that grows into a tree, or becomes an *ovum,* or that which develops into an animal—consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our Pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same laws of ever increasing elaboration, of the transition from unity to plurality as "the fundamental formula of the evolution of life." Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, all this follows inevitably and fatally the all-embracing law of "the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity."

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the historical destinies of mankind. He makes these destinies subservient to, and a proof of, the correctness of the Indian conception. He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts—each becoming a distinct and independent branch of the unit—drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which

no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc., etc. This terrible law is universal and applies to all creation, from the infinitesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the Pessimistic school, whether it is really a *universal* and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of physical science or not. If it is "nothing else than the transition from the homogeneous state to the heterogeneous," as says Mainlander, then it remains to be proved that the given process "produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant."

As remarked already by some critics on "Pessimism and Progress," the German Pessimist does not doubt it for one moment. His supposed discovery and teaching "rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality." Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainlander would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous—metaphysically as well as physically. Evolu-

tion does not proceed in a straight line; *no more* than any other process in nature, but journeys on *cyclically,* as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the "Scientific Letters" by an anonymous Russian author and critic.

> In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet—in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity a *converse transformation—the transition from plurality to unity, from the heterogeneous to the homogeneous.* . . . Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . While one portion of the cells merge into each other and unite into one uniform whole, forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc. etc. The same takes place in the formation of plants. . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to re-ascend and merge at the starting point. *The homogeneous formative mass or element differentiated in its parts, is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The *pantheistic* pessimists, however, have never ceased to urge

that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any *raison d'etre* and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and never can be filled by the cold prospects offered as a *solatium* to optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"—if, indeed, *they do die* at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The "ceaseless grind of matter, force and law," will but hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped—and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages—there remains no possible *locus standi* for the recent amendments to the Schopenhauerian system of thought or the meta-

physical subtleties, woven by the "philosopher of the Unconscious." The reasonableness of *Conscious* Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says "there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality." This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. "Life is Death," said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE—*the worst day of which is on our planet.*

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:—

> "BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
> DELUSION FASHIONED IT!
> SAFE PASS I THENCE—DELIVERANCE TO OBTAIN." . . .
>
> H.P.B.

"VAGRANTS IN SPACE"

What has come over our age is an alienation from Nature unexampled in human history. It has cost us our sense of reality and all but cost us our humanity. With the passing of a relation to Nature worthy both of Nature and the human spirit, with the slow burning down of the poetic sense together with the noble sense of religious reverence to which it is allied, man has almost ceased to be man. Torn from earth and unaware, having neither the inheritance and awareness of man nor the other sureness and integrity of the animal, we have become vagrants in space, desperate for the meaninglessness which has closed about us. True humanity is no inherent and abstract right but an achievement, and only through the fullness of human experience may we be as one with all who have been and all who are yet to be, sharers and brethren and partakers of the mystery of living, reaching to the full of human peace and the full of human joy.

—HENRY BESTON

YOUTH-COMPANIONS ASK—

IT is said that the earnest Theosophist will never have to face a trial which he does not have the necessary strength and courage to pass through successfully. Then, why speak of "lack" of Karmic stamina?

Can we not regard the first statement, to the effect that no man can be faced with more than he can bear, as a kind of generalization pointing to the *unlimited potentialities* of every human being? That is, we are being asked to regard man not as a sinner bound by an inherent and unsurmountable weakness, but as one whose capacities are far greater than his present personality reveals, and who can unfold his capacities by a discipline of will and knowledge.

Have we not found that many a situation seems "more than we can take," if it catches us in a "groveling" moment, while the same problem, though difficult, is not overwhelming when we are able to regard it from the vantage-point of inner calm and confidence? We may not be able to see a situation through with complete adequacy, we may lack the "karmic stamina" which will enable us to maintain equilibrium and control throughout, we may "fail," as the world sees it, but we need never *admit* failure. The only failure is in giving up, and when we do this, whatever stamina we do have deteriorates; whereas if we persist, though apparently failing, we become with each effort stronger and more self-conquered.

The two statements quoted in the question need not, then, be considered as contradictory. The first, each one should hold before his mind as a private encouragement to maintain a "determination fixed for battle," with the conviction that all that happens to him is under Karma and therefore, since it belongs to him, *potentially* under his control. The second statement simply refers to those who fail to maintain this position. For it does not matter how many people assure us that we have the "necessary strength and courage" to go through a difficult experience: we have to convince ourselves, and ourselves arouse that strength and courage—or we shall be powerless indeed.

Karmic stamina is not some mysterious attribute possessed by the fortunate people of the earth. It is the store we have accum-

ulated of the "power to hold on grimly," up to the breaking point —and *beyond* it, for we shall find that what we think is our limit of endurance is a limitation erected in our minds by our *thought of ourselves,* and it can be overpassed by a stronger thought. All of this may sound too dramatic for our prosaic lives, but the very nature of the work man is incarnating to carry on demands that the prosaic times give way periodically to ones of crisis, when all the familiar things which make our mental world so comfortable are set at naught, and we are thrown back on whatever strength we have built into ourselves.

We need, perhaps, to live our lives less prosaically—to challenge and test and extend our strength in daily self-induced labors and disciplines, and thus we shall come prepared to those heavier trials which the questioner refers to, and which the habit of using all our available strength and courage will enable us to pass through "successfully."

If some being were to offer to relieve us of all "inclinations of the senses," would we accept the condition, even as a gift?

The answer would be "no," in all cases, probably. Take the man who has not yet fully realized that the senses are the channels through which comes the pain he suffers as well as the pleasures he enjoys. Such a one would be decidedly unwilling to relinquish the opportunity to "enjoy life," and would consider such an offer as designed to deprive him of happiness. On the other hand, the man who has come to see that certain uses of the senses make desires into tyrants, just as surely sees that no one can break the chains of *his* "inclinations" but himself.

Of course it is naïve to think that if men were provided with all their physical necessities, their troubles would be done away with. And yet, do not a great many of our mental and emotional sufferings spring indirectly from our material lacks?

This is a thought that often encourages us to excuse ourselves too easily, in spite of all the evidence we see around us—evidence showing that even in ideal environments, men make great suffering for themselves through the activity of their imagination, their emotions and their thinking. True, certain sufferings would be eliminated if we could obtain a "perfect" environment—but how could we even

commence this task, since the perfect environment must differ with each man? Obviously, then, each one must devise and then try to encompass his own ideal conditions. Those whom we call wise men have managed to obtain peace and freedom from suffering, not from any particular set of circumstances which suited their temperament, but from molding and controlling their temperament so that it came to suit the needs and purposes of the soul.

Remembering that suffering and pleasure, in their usual manifestations, are simply a pair of opposites, how can we hope to do away with one, without at the same time relinquishing the other? As long, that is, as we cling to sensuous pleasures, we cling to pain, for pleasure is "a bird that lights and flies," and pain is only the empty place she leaves behind her.

How could we live without suffering (unpleasant as this may sound)? Suppose we consider our lives as manifestations of the three basic powers of the One Spirit or Self—the power of creation, of preservation, of destruction and regeneration. Happiness, in its highest sense, may be seen as an aspect of the creative power, for we are truly happy when we are "building" something, whether it be a material object, an idea, or a relationship. Pleasure, as distinct from happiness, is concerned with *preserving* a given set of enjoyable conditions, of comfortable ideas and relationships. Sorrow and suffering come with the destruction of any of these conditions. But were it not for the period of preservation, when we became *attached* to what we thought of as "our" happiness, and made it a static thing by trying to hold it as it was forever, the period of "destruction" would be hardly noticeable to us, for it would simply constitute the clearing away of past efforts, making room for further creation.

This is why it is possible to say that the wise men are completely and always happy, because they are always creating and constructing, and do not try to build a fence around what they have created and sit down to enjoy it by themselves. They are, therefore, without pleasures and without sorrows, for they have put themselves beyond the pairs of opposites. If we think of our lives as constant cyclings of these stages of growth, we can see that a suffering which does not lead to further growth—that is, to some activity in which the man finds again true harmony with himself—is a wasted suffering. And a pleasure which is not "outgrown" shows equally a lack of progress.

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

ICONOCLASM and Theosophy have often been historical companions. The struggles for freedom of thought against entrenched orthodoxy have all been identified as Theosophical by definition, both through the writings of William Q. Judge and H. P. Blavatsky, and by implication of the philosophical essentials of Theosophic teaching, as these point toward *self*-initiative as well as self-responsibility.

True to this tradition, present Theosophists will usually develop carefully critical attitudes toward all statements in the premises of religion or religious philosophy—no matter by whom originated—which sound specifically revelatory, revelation being the anticipated foe of independent thought. The hardest, toughest images are made from revelation and they, more than any other kind, need breaking. Yet since the habit of iconoclasm, once gained, is persistent, it can lead Theosophists in interesting directions.

How many Theosophical students have felt their mental hackles rising when Mr. Judge discusses life on Venus, in *The Ocean of Theosophy?* We might say that this reaction is a good one, in that it is protective. The *Gita,* too, may try the cautious mind, often, in much the same way. For instance, in Chapter Eight the student encounters what is apparently a form of revelation not only blatant but materialistic, in a sense similar to that in which astrology is generally so considered. Krishna says:

> I will now declare to thee, O best of the Bharatas, at what time yogis dying obtain freedom from subjection to rebirth. Fire, light, day, the fortnight of the waxing moon, six months of the sun's northern course—going then and knowing the Supreme Spirit, men go to the Supreme. But those who depart in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey, proceed for a while to the regions of the moon and again return to mortal birth.

To imply that this statement is actually, on face value, reasonable and philosophical would be absurd—it is not, even if we claim that

"Yogis" are so different from ourselves as to make the passage irrelevant to *our* reasoning.

If the Theosophist is to find meaning in these "revelations" of Krishna, he will probably do so by the process of rationalization, beginning from some such premise as that the *Gita* must in all its parts be something better than revelatory in content or pompous in style. Since much of value in mental life comes from the process of rationalization—indeed, we might say that Theosophy is the supreme stimulus to rationalization, insisting upon the primary importance of the deductive method—we need not be dismayed by the admission that we intend to "rationalize." The question, truly, is only whether or not we can derive philosophical or human value from such statements when we ponder them—not whether or not the passage under question conveys its message in the best of all possible ways for the mind of our present age.

The first step in our "rationalization" might be to claim that these words of Krishna are not meant to be taken entirely literally, since the disciple is elsewhere enjoined to "reach beyond the word" (that is, the literalness) of the Vedas. Why *are* the Vedas—and other doctrines—so specific? If we reflect, we may guess that at times the specific has a certain occult advantage over the general, just as at other times only the broadest of generalities can be occultly true. For a specific statement causes the energies of mind to *converge, focus upon a single point.* While religion attempts to *hold* the mind at "points" of this sort, it is the way of philosophy to consider the "focussing" as simply a means to an end—the mental energies thus brought together escape the diffuseness from which the human mind usually suffers. Once satisfactorily concentrated, these energies may be encouraged to spread out, once more, while still held within certain privative limits by the symbolism of the specific point upon which attention was originally focussed.

The first contrast in the passage under question is between "smoke" and "fire." Just a little mental experimentation will convince that the analogies here are infinite, and rather infinitely interesting. If we begin with what might be called the instinctive preferences of the great masses of people—even those who are said to "have received but a spark" of Manas—we will immediately be aware that the doers of bold deeds are held in special affection. The

"fiery" natures are those about whom all traditional romances revolve, as if those possessed of less will-energy, courage and aspiration have found, in admiration and veneration of the "fiery" beings, a kind of religion for worship—a religion often followed with fanaticism precisely because it represents their own present emotional and intellectual shortcomings.

Certainly it takes strength of will—"devotion through *action*"—to escape "subjection" to rebirth. "Smoke" may be thought to represent a condition just *preceding* or *following* the existence of fire. When smoke alone manifests, Fire has either not yet incarnated, or already departed. Just as so many urges for social transformation are vague, unable to inspire men to roles of true catalysts, similarly, a religion may convey nothing more than the visible or material effects of the "fire" of a great teacher.

"At night" there is no vision, for "light" is essential to the physical perceptive organs. Must not some kind of "light" be necessary on every plane? We will recall extensive references in Theosophical writings to the Astral Light, a phrase adopted for repeated use by Wm. Q. Judge—perhaps because the symbolism of the imagery is so easily grasped. Upon the Astral Light, it is said, do all of the powers of the clairvoyant depend. How can one who has no clarity of vision (or lacks sufficient Light on any plane) expect to pass *consciously* through rebirth, which is what escape from *subjection* to rebirth must mean?

Similarly a symbolism in "the fortnight of the waxing moon" should be easy to decipher. The moon is associated, says tradition, with the psychic elements of man's nature. The waxing moon marks that interval during which a growing light shines from (or through) the psychic element. Similarly, the light of egoic perception, in order to manifest, must always pass through the media of our psychic faculties—while, often alternately, we lessen or deepen the opaqueness of the instrument by countless thoughts and choices. The "waning moon" is, on the other hand, a fit symbol of one of those cycles of psychic craving which all of us experience, wherein the higher faculties are "brought through" more seldom, less convincingly, as the psychic momentum drains physical and brain energy. The pendulum of many psychic states swings inevitably, once started, just as the pendulum of the seasons. (Another complication enters

here, by the way: "The daytime of the body is the night time of the soul," in most of us. Increased energy poured into sensual existence will mean that the higher faculties retreat from the body, the "fire" of Prana-Jiva as well as of Manas bringing nothing more than physical intensity when so channeled. Finally, though, we must be obligated—unless we escape or give up this cycle of evolution—to intensify our *higher* aspirations with each new influx of energy from the universal quickening of organic life, so that "the waxing moon" gives us more strength rather than more distraction.)

"Six months of the sun's northern course" is a full symbol for the spiralling ascension of man's will. There are those who discern how to "use nature and work on with her," and these are the "fortune's favored soldiers" who are not impeded by adverse influences from the lower "qualities." Here is a particularly good symbol because we will naturally think of a six months' course of the sun as a *long* cycle, so long that we cannot always see it as a course or path with our eyes. Yet the cycle continues nonetheless, passing with a sure continuity through the vicissitudes of days of rain and cold, days of first budding—and the seemingly treacherous alternations from heat to cold, from the appearances of one season to the appearances of another; we can know these changes are irrelevant to the surely ascending strength of new life, pulsing everywhere throughout nature at proper times and under law. The temporary reverses in weather, as in happiness, may mean next to nothing.

So it must be with the dedicated will of man, its growing control over psychic and mental states *not* proceeding without interruptions, yet showing itself as a persistent and finally irresistible force. In this way only is it possible to "go to the Supreme Spirit." That man alone who has separated himself from fear of defeat has become sufficiently impersonal to know the will's full power and all of its uses. The theosophically popular definition of Will as "the force of Spirit in action" becomes, on this view, particularly understandable.

The path of the sun's "southern journey" means a time of loss of fundamental energy, when man must call forth greater effort to keep a constant balance of vitality in all parts of his nature.

Finally is there *any literal* meaning in the statements of the quoted passage? For the student of Theosophy the symbolic mean-

ings should be sufficiently pregnant with thought possibilities to make the answer relatively unimportant, yet we may note in Robert Crosbie's commentary on Chapter Eight (*Notes on the Bhagavad-Gita*) that the possibility of literal meaning is considered—for *Yogis*. But who are the "Yogis"? What state of harmony with nature's forces did the aspirant of Krishna's time have to attain to be a "Yogi"? Would it be even more difficult to obtain such a close harmony today, when the lines of Karma are mixed and complicated by another five thousand years? Though it is conceivable that such external indices might, at times of death or birth in a Golden Age, tell us something true of the soul within, clear it is that we may not presently rely upon such things in any literal sense—any more than upon phrenology. Physical circumstances are now always unsatisfactory indications of spiritual status.

The Center of Man's Gravitation

At one time man is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is—"ever becoming"; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists—the *central Spiritual Sun*.

—H. P. Blavatsky

THEOSOPHICAL THEORIES OF THE MICROCOSM

[EDITOR'S NOTE.—Mr. Judge's *Path* magazine had printed, in April, 1887, the same month when H. P. Blavatsky's first reply to Subba Row appeared in the *Theosophist* of India (see October THEOSOPHY), a letter from Countess Wachtmeister comparing Subba Row's earlier articles with his Notes on the Gita. The Countess suggested that Subba Row was attempting to separate his teachings into two divisions, using the four-fold classification as a condensed version of the real septenary division. In April, also, came the first of Mr. Judge's articles on the Bhagavad-Gita, over the pen name, "William Brehon." Taking leave of previous commentaries, and dissertations on Sanscrit terminology, "William Brehon" proposes "to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least," he adds, bringing the first notes to a close, "is the promise of Krishna. . . ."

In the second installment, published the following November, "William Brehon" reiterates his independence of technical, linguistic commentaries, observing that—

> the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. Indeed, there is a school of occultists who hold, as we think with reason, that this power may be so developed by devoted persons, that even upon hearing the words of a holy book read in a totally unfamiliar language, the true meaning and drift of the strange sentences become instantly known.

H. P. Blavatsky's second article on the classification of the human principles (reprinted in THEOSOPHY last month), having appeared in the *Theosophist* for July, 1887, Subba Row continued his argument in the August number. The burden of his remarks was that "the real esoteric seven-fold constitution of the microcosm" is not the one given out by H.P.B. One extract from Subba Row's article will suffice. The real seven-fold classification, he writes—

> is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by

> occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of "the trans-Himalayan esoteric doctrine." In fact it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words there are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness.

Nothing further was heard from H.P.B., but in September another contributor to the *Theosophist,* N. D. Khandavala, discussing "The Bhagavad Gita and the Microcosmic Principles," in the light of Subba Row's "puzzling" statements, makes the obvious rejoinder:

> Since Mr. Subba Row has boldly pointed out the defects of the septenary classification as given out at present, and he also asserts that a four-fold and also a septenary classification on a different basis are the true classifications recognized in Brahminical occultism, and that he knows them, it will be a great pity to refuse further explanation. The grounds on which Mr. Subba Row tries to keep silence have, as I have said before, no existence. He will have numerous hearers fair and impartial, and now that the difference has been proclaimed in somewhat large language, all unnecessary disagreements could only be ended by Mr. Subba Row's clearly explaining his four principles as well as the *real* sevenfold principles of which he is aware. There is clearly no other way out of the difficulty.

Subba Row, needless to say, took *no way* out of the difficulty, but instead, lapsed into silence.

Meanwhile, the August *Theosophist,* in its Correspondence section, published the short contribution from Mr. Judge reprinted below. Judge's article, which was probably written in June or July, is virtually the "last word" on the Subba Row controversy, although,

as recounted in the brief sketch of his career (see THEOSOPHY for June, 1950), Subba Row's animus toward *The Secret Doctrine* (published the next year, 1888) removed him even more completely from his place in the theosophical movement. The present article by Mr. Judge—friendly and fair toward the estranged Brahmin, yet firm in its underlying tone of fidelity toward the teachings brought by H.P.B. and deference to her as transmitter—was a graceful invitation to Subba Row to place his unique gifts at the service of theosophists and the world at large. Mr. Judge's suggestion for the use of Subba Row's great intellectual ability and of his familiarity with Hindu literature, was an inspired one, and, had the Brahmin pundit seen fit to take it up, another "principle" in his own nature might have been stirred to action.

From *The Theosophist* of August, 1887, then, comes this article of Mr. Judge's. The points raised with respect to Sinnett's *Esoteric Buddhism* foreshadow some articles of H.P.B.'s, soon to be reprinted.—Eds. THEOSOPHY.]

THE greatest schisms often come about through the supporters of one cause disputing over mere terminology. Mr. Subba Row, in his able addresses on Bhagavad Gita, condemned "the sevenfold classification" which has come to be very largely accepted among Theosophists all over the world, and declared that as that particular classification seemed to him unscientific and misleading, he preferred to adopt another. This brought out a reply which was published in *The Path,* and one which H. P. Blavatsky wrote for the *Theosophist.* As editor of the first-named magazine I saw no occasion to enter into any part of the small contest, although at the time the first reply was not really on its face an argument newly propounded for the theory, but rather one pointing out possible inconsistencies in Mr. Subba Row's position. In the May *Theosophist* Mr. Subba Row goes at more length into the matter, and it seems that if his two articles are taken together a way out of the difficulty may be found.

As his articles appeal to my eyes and mind, the real difficulty seems to be, not with *any* and *all sevenfold* classifications, but with the *particular sevenfold classification* found in *Esoteric Buddhism* and other theosophical works. He has in many places given his

adherence to the number *seven* as a perfect number, but that does not necessarily bind him to the sevenfold division of *Esoteric Buddhism.* And although I have been an adherent of the Theosophical Society longer than our brother Subba Row, as well as an admirer and supporter of H. P. Blavatsky for many years and am still, yet I cannot adopt the manner in which the terms in the equation of man have been allotted by the author of *Esoteric Buddhism.* I have all along thought that that allotment was more or less tentative, but still have always believed that man—taken as a whole—could be called a seven-fold composition. While the changes of position given to the various "principles" have been going on, I have preferred to stick to the threefold division of *Body, Soul* and *Spirit,* leaving it open to me to say whether or not I would adopt a fourth —that is, the whole three together.

On page 506, May *Theosophist,* I find Mr. Subba Row saying:—"I am yet to be convinced that the sevenfold classification we have adopted was the *real sevenfold classification of this ancient school of occultism.*" (The italics are mine.) From this we must conclude that he believes the ancient school did have a sevenfold classification, but that ours is not the same. In this—if it be his position—I agree with him. But we should never quarrel over mere words or numbers. If one should say "I believe in duality, and not in the septenary," he would be right so long as he admits that one of two making up the duad was not perfectly known to him in all its parts; for in the duality could be found every one of the seven or the nine, or the twenty-five principles into which some other philosopher chose to divide the human subject. So for the present, I say I believe in the *ternary* division, that being one more easily comprehended by the minds of this Kali-Yuga.

This brings us to the question:—"Is it possible for the mind of this Yuga or perhaps of this part of it—to thoroughly comprehend a psychological enumeration which includes seven numbers?" We grasp seven easily enough in lower things, such as mathematics, the days of the week, and so on, but I doubt if the undeveloped man can, with his unregenerated mind, grasp *seven* when applied to the unknown quantities of the higher nature. The more especially is this difficult when one considers the poverty of the English language in psychological things.

It is a language that has come up out of piracy, brigandage and war. Very true that it has taken over words from almost all languages, but for what purpose? To suit the uses of nations bound on the path of self-aggrandisement, of mere money-getting, of individualism. How could European minds understand the statement that there may be an astral body and an astral shape also, each distinct from the other, when they have always known that *body* is a thing due to accretions from beef and beer? And if one were to tell them that upon approaching the hall of Brahman a point is reached where the flavour of Brahman is perceived, while at another point the glory of Brahman becomes apparent, they would understand the flavour as something due to seasoning or sauce, and the glory to be a mere effulgence or wide extended fame. But it was necessary to direct their minds to the fact that there is more of man than mere body, and therefore such books as *Esoteric Buddhism, Zanoni,* and others came before them. And in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. In his work he has been careful to show that his teachers hold that a comprehension of numbers is coincident with a development of certain inner senses or principles in man; and as he says that our "fifth principle" is only in germ, it must follow—under the law of correspondences—that it is impossible for the present man to grasp an equation, relating to these higher states, which includes more than five terms.

The result, then, is that when we deal with these matters we will have to use the unknown quantity *x,* and leave every one who deals intellectually with the problem to his own manner of placing the different terms. Those who investigate the subject, however, by means of the inner guide, will discover upon attempting to convey their experiences to their intellect-using fellows, that it is not possible to put their hearers into complete possession of the information gained in that way. But even if both of these classes in the West are left to their own devices, many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear,

before the whole truth will be known. But if that object of our Society which calls for a demonstration of the value of the ancient Aryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day. Who then are to be foremost in this? Our brothers who now possess Hindu bodies! They are within reach of the material, they are now in bodies that have grown on Indian soil, they are charged with a debt to the great sages of the past. Let them faithfully translate those books into English, explaining the terms as nearly as possible in every case, and not go on with mere transliterations of words that do not exist for the West. Thus the power and energy of the West will be wedded to the metaphysics and spiritual inheritance of the East, while both will be saved from a greater darkness. If this is not done, the day will come when the Hindu of to-day will find that he has failed to help his Western brothers who were in reality once themselves Hindus. Mr. Subba Row can very easily—owing to his mastery of English—enlighten us all by giving us better translations, or if his time will not allow that, by inducing many Brahmans in India by whom he is held in high esteem, to act upon suggestion of his in that direction.

WILLIAM Q. JUDGE

MIND-MAN AND THE "PRINCIPLES"

Our doctrine shows man a *septenary* during life; a *quintile* just after death, in Kamaloka; and a threefold *Ego,* Spirit-Soul, and consciousness in *Devachan.* This separation, first in "the Meadows of Hades," as Plutarch calls the *Kama-loka,* then in Devachan, was part and parcel of the performances during the sacred Mysteries, when the candidates for initiation enacted the whole drama of death, and the resurrection as a glorified spirit, by which name we mean *Consciousness. . . .* The "principles," save the body, the life, and the astral *eidolon,* all of which disperse at death, are simply *aspects* and *states of consciousness.* There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas,* the Mind-man or embodied Consciousness.

—H.P.B.

ON THE LOOKOUT

Travellers in Tibet

It was always the policy of Warren Hastings, the first Governor-General of India (1773-85), to seek friendly relations with Tibet. He sent two envoys to that country—a Mr. Bogle in 1774, and a Lieutenant Turner in 1783. Both were received by the then Teshi Lama, but neither is reputed to have reached Lhassa. Another Englishman, however, Thomas Manning, made a journey to Tibet in 1811-12, and, during a five months' stay in Lhassa, he gained the friendship of the Tibetan Lamas. He also had several conversations with the Dalai Lama. "I was extremely affected," he records, "by this interview. I could have wept through strangeness of sensation." The Dalai Lama of the time was about seven years old when Manning saw him, and, in his personal diary, the traveller writes of him: "The Lama's beautiful and interesting face and manner engrossed all my attention. . . . He had the simple and unaffected manners of a well-educated princely child." Since those days, other visitors to Tibet have written about the country and its people in the highest terms, confirming what H. P. Blavatsky found on her own journeys to the country in 1856, and between the years 1867 and 1870. In this, as she has told us, she was following in the footsteps of "more than one Russian mystic," who, at the end of the eighteenth and beginning of the nineteenth century, "travelled to Tibet *via* the Ural Mountains in search of knowledge and initiation *in the unknown crypts of Central Asia*" (*S.D.* I, xxxvi).

Lamas and Lamaism

Both history and esoteric tradition invest with added interest recent accounts of the present state of affairs in Tibet and Mongolia. Not always do they distinguish between the real lamas, initiated esotericists, the ordinary members of the clergy *(gedung)*, and the *dugpas* of the Bhon sects. It may be remembered, however, that Sir Charles Bell, who at one time was the British representative in Tibet, Bhutan, and Sikkim, remarked in his *Portrait of the Dalai Lama* (London, 1946, pp. 197-8):

> Foreigners apply the term lama to all Tibetan priests. But actually the title belongs only to *trül-kus* and to those—very few in number

> —who by outstanding knowledge or ascetic piety have gained the coveted distinction. These are known as "self-become" lamas. Adding even those who are accorded the title of lama out of courtesy by people living in their neighborhood, the number of lamas is small in proportion to the total number of monks.

(H. P. Blavatsky explained that "Since the reform produced by Tsong-ka-pa in the fourteenth century, many abuses have again crept into the *theocracy* of the land.") Sufficient evidence is available to suggest that there are signs of an increasing decline of Lamaistic Buddhism in Mongolia and on the Tibetan border especially. In 1948, Mr. Ian Morrison, in the course of a long journey, visited some of the lamasaries in Western China, and he writes in the London *Geographical Magazine* for October, 1949, that although there are rare individuals who attain to great learning in the Buddhist scriptures and who are deeply religious people, "the great majority of the monks are lazy, uninstructed and undisciplined." As an instance of the general decay, he mentions his visit to the lamasery at Batigar, about twenty miles north of Poatow:

> The usual polite formalities were exchanged. The abbot told us that Batigar had been founded about 200 years previously. Although not the largest lamasery in Inner Mongolia it was generally held to be one of the most beautiful. Before the war there had been about 600 monks. Now there were less than 300. This was a story that I was to hear at every lamasery I visited. In part it is the decline which occurs in any organized religion which fails to adapt itself when exposed to new ideas. In part it is a reflection of the decline in the material prosperity of north-west China which has been hard hit, even if indirectly, by the Japanese invasion and by all the subsequent troubles.

We may assume that Mr. Ian Morrison makes too little of another cause—the failure of lamaism to renew its strength from the source of the original teachings.

The Panchen Lama

Mr. Ian Morrison was received by the young boy of eleven years of age who is said to be the tenth reincarnation of the Panchen Lama, and who was found in Chinghai. He explains that ever since the thirteenth Dalai Lama had to flee to India in 1910 as the result of a Chinese invasion of Tibet, he and his party have been classed with the anti-Chinese movement in Tibetan affairs. The Panchen Lama, on the other hand, together with his followers, has

been regarded as being pro-Chinese. In 1924, disagreement between these two parties became grave, and the predecessor of the present Panchen Lama left Tibet and settled in China, where he died in 1935. Of his visit to the present Lama, Mr. Ian Morrison writes:

> Later in the morning I was received in audience by the Panchen Lama. He is a young boy of eleven, the tenth reincarnation. With him live the Regent, the venerable Lo-ch'ang-chien-chan, his two religious instructors, and a group of elderly Tibetan officials. The Panchen Lama, wearing elaborate yellow brocade robes, sat on a small daïs below some beautiful Tibetan scroll paintings depicting scenes from the life of Tsong-ka-pa. The audience commenced with the formal exchange of blue silk scarves. Most of my questions were answered by the Regent and his two tutors. The Panchen Lama looked a bright-eyed intelligent boy and he seemed devotedly attached to a small black Tibetan terrier called Sin-ju, "Little Lion."

It should be mentioned in this connection that Mr. Arthur J. Hopkinson, until recently in charge of the Sikkim Residency and responsible for the conduct of relations between Tibet and the Indian Dominion Government, has lent the weight of his authority to the following statement, made in an English radio broadcast:

> The boy mentioned in the press is really only a candidate for the post of Panchen Lama: certain formalities at Lhasa are necessary. But the Chinese rushed through a bogus installation ceremony, and once more insist on sending an army [into Tibet]: and once more the Tibetans object to the entry of the wolf. So this boy of twelve [in 1950], a Chinese subject, who has never been inside Tibet and does not acknowledge the Tibetan Government, becomes the chief Chinese stooge, despatching publicity telegrams about the liberation of a land he has never seen: under tuition of an entourage long in Chinese pay, who have, most of them, never seen the Panchen Lama's seat at Tashi Lhumpo in Tibet at all. All the elements are there for the time-honoured apparatus of stooge and trickery and force. (*The Listener,* April 13, 1950.)

Decline of Mongol Traditions

Supporting Mr. Ian Morrison's view about the general decline of Lamaism in Western China, we find Mr. Owen Lattimore (in the same issue of the *Geographical Magazine*) remarking the disintegrating effect that foreign contacts sometimes have on Mongol traditions. "The Russians," he writes, "consciously encouraged the disintegration of the Lama-Buddhist religion in Outer Mongolia. . . . Religion was not forbidden, as such, but first the church, which

had ruled enormous lands and been the owner of vast wealth in flocks and herds, was disestablished and expropriated." Further, Japanese penetration into Inner Mongolia after 1931, persuaded many of the young Mongolians, who had returned to their native land after training in Japan, that the Lama teaching in Tibetan as the religious language, slowed down the revival of the modern Mongol written language. "In their eyes," comments Mr. Lattimore, "religion and its priests came to symbolize everything in the old Mongol life and culture that must be cleared out of the road if the modern Mongol people were to survive and move forward."

The Hidden Truths

H. P. Blavatsky warned her readers in *The Secret Doctrine* (I, xx-xxi) that "Time and human imagination made short work of the purity and philosophy" of the esoteric teachings, "once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India. . . ." She directed attention to what had happened to these grand revelations in the "so-called 'esoteric' Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Thibet, left to the care of uninitiated Lamas and Mongolian innovators." It would appear now that the "innovators" in their turn are being dissipated by the forces evoked by the materialism which followed inexorably upon the desecration of the sacred and divine knowledge. Two years before his death in 1933, the predecessor of the present Dalai Lama wrote a book of nine small pages with his own hand. This Testament (which, among other things, instructed his subjects how to conduct themselves) was later printed, and the Prophet of the great Sam-ye monastery gave Sir Charles Bell his own copy. A passage from this Testament (with Sir Charles' notes added in brackets) is of more than passing interest at this grave juncture in Tibetan affairs, whose course students of H. P. Blavatsky cannot but follow with the deepest sympathy and attention:

> Besides, the present is the time of the Five Kinds of Degeneration [war, calamities of nature, shortening of the period of human life, etc.] in all countries. In the worst class is the manner of working among the red people [the USSR]. They do not allow search

> to be made for the new Incarnation of the Grand Lama of Urga. They have seized and taken away all the sacred objects from the monasteries. They have made monks to work as soldiers. They have broken religion, so that not even the name of it remains. Have you heard of all these things that have happened at Urga? And they are still continuing. It may happen that here in the centre of Tibet the Religion and the secular administration may be attacked both from the outside and from the inside. . . . It is of great importance that, day and night, in your four actions [walking, standing, sitting, sleeping] you should deliberate carefully on what I have written, and that without error you should reject what is evil and follow what is good. (*Op. cit.*, pp. 280, 382.)

"Forgotten Religions"

Since one object of the theosophical movement is to encourage the study of ancient and modern religions, with a view to showing the fundamental unity of their basic tenets, we may commend a book such as *Forgotten Religions* (edited by Vergilius Ferm, head of the department of philosophy at Wooster College, Ohio), even though the method of presentation leaves something to be desired from the standpoint of the lay reader. Dr. Ferm, who is himself the author of some nine books on religious and theological subjects, has his contributors present the most recent researches in the various religious cultures. There are chapters on the religion of ancient Egypt, of the Sumerians, the Hittites, the Canaanites; on prehistoric Greece and her mystery religions; on Mithraism, Manichaeism, Mazdakism; on old Norse religion, the Tibetan belief, and that of the Australian aborigines and the South American Indians. The final chapters deal with the Eskimos, the Navahos, and the Hopis.

No Patronizing of the Past

Dr. Ferm, in his preface, carefully distinguishes between what he terms the actual religious response and the religions themselves, which become stereotypes of man's making—"codes of behavior" and "frozen habit-patterns of society." Yet the reader finds that the bulk of the material provided deals with those very "frozen habit-patterns," and has little if anything to contribute on the living beliefs which pervade the daily activities of the members of these forgotten cultures. To unearth these, of course, even from still-existing societies such as the Navahos and the Hopis, would require an intuitive synthetic approach instead of the conventional scholarly

inquiry, and this plainly forms no part of Dr. Ferm's intention. Neither is he attempting to show that these religions shared an identity of source or of basic concept. He states his aim as—

> an attempt to bring together expressions of the faiths of men who belong to civilizations far remote from that of our own—to show something of the splendor, the glory and the grace of peoples who have preceded us and are now forgotten, together with some of those now living whose pathways are isolated from our own immediate traditions. Many of them show forth ideas and manners which may, in some respects, not only compare favorably with those of our day but even surpass some of the twisted aberrations of our own cultural history. It is the hope that this book may serve to overcome the patronizing mode of traditional historians and apologists who, when they look back and across to strange cultures, dismiss these ancient religions with the scornful remark that they are "heathen" and "pagan" and would see in them only a black contrast to the whiteness of a modern and lofty civilization (forgetting that our own cultural history even up to our present-day—the continuing episodes of man's inhumanity to man—contains pages as dark as the blackest of blacks). The true historian no longer patronizes as he searches the past. He sympathetically unfolds for us the drama of by-gone yesterdays and is making the old cultures appear almost in a new light by reason of his unprejudiced reporting and evaluations.

The Orphic Mysteries

One of the best chapters in the book, perhaps, is the one on the Mystery Religions of Greece, discussing the Bacchic or Dionysian, the Orphic, and the Eleusinian Mysteries. Ancient writings abound with descriptions of the Bacchic orgies, but the nature of the Orphic Mysteries, the writer of this chapter, George Mylonas, points out, was quite different. To the members of that cult,—

> Orpheus was not a God or his chosen prophet, not a founder of a new religion, but only a reformer, who modified the Dionysian rites by purging away their orgiastic elements, who revealed to his followers the real meaning of those rites, who composed hymns and prayers, and who introduced the celebration of the "*telete*" (initiation) to mankind.

Follows a brief description of the Orphic philosophy, which centers, Mr. Mylonas points out, around the view that "through reincarnation, through its association with a number of bodies and consequently through suffering, the soul is gradually purified from

an original impurity." When the discussion turns to the Mysteries of Demeter at Eleusis, it is to be noted how little can be said as to those events, the author making frequent use of the word "esoteric," and reporting that "our knowledge of the preliminary stages of the Eleusinian mysteries is almost complete; equally complete is our ignorance of the nature of the 'telete,' of the initiation, which took place during the last two nights of the celebration."

"An Exoteric Veil"

Ignorance of the real teachings of the group studied, coupled with a painstaking collection of all the external data available about their rites and ceremonies seems, indeed, to be the rule of such researches, lending color to H. P. Blavatsky's statement (*Secret Doctrine,* II, 657-8) that "all these 'ancient philosophies' and 'modern religions' " are exoteric veils thrown over esoteric truth; and—

> as a direct result of this—they are allegorical, *i.e.,* mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. . . . from the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

Whim or Law?

Amid the copious descriptions of the rituals and ceremonies of the Eskimos and the Navaho Indians, there can be discerned a most significant contrast in basic attitude toward the universe. On the one hand, the Eskimo's "belief in the unreliable whimsicality of Nature and Super-nature and his fatalistic acceptance of that whimsicality"—with the resulting slavish subjection to the ruling Goddess of the Sea, Sedna, who controlled the sea animals. We learn that—

> When a group feared starvation, it implored the shaman to visit Sedna and prevail upon her to release some animals for the penitent people. He undertook the hazardous journey, overcoming several obstacles, and finally by cajoling Sedna and by combing her hair reduced her antagonism to man and got her to send out some of her offspring, the sea animals. Upon the angakok's [shaman's] return home, he would call upon individuals to confess their sins, or he would make specific accusations, and people at

> the séance hurriedly confessed their infraction of tabus. . . . If the animals still did not appear, further explanation was necessary, for example that Sedna still was not sufficiently placated.

In contrast to this peculiar combination of pragmatism and supernaturalism, we turn to the Navahos who, it is said, "have no word or phrase in their language which could possibly be translated as 'religion'." The Navaho views the universe as "an orderly unitary system," to the point that, as one close student of their religion says:

> Navajo dogma connects all things, natural and experienced, from man's skeleton to universal destiny, which encompasses even inconceivable space, in a closely interlocked unity which omits nothing, no matter how small or how stupendous, and in which each individual has a significant function until, at his final dissolution, he not only becomes one with the ultimate harmony, but he *is* that harmony.

No Pity, No Humiliation

For the Navahos, evil and danger come from disturbing "the normal order, harmony, or balance between elements in the universe," and from absence of wise control.

> If knowledge of the ritual procedure and performance of it are correct and complete, then harmony is restored quite mechanically. The divinities of the Navaho may judge only as to the correctness and completeness of performance, and if this is attained they must come and "set things right." Offerings are not made for the purpose of glorifying or thanking the spirits, but to attract their presence. Reichard expresses the situation well as follows. "He does not 'count past blessings,' nor does he give thanks in prayer. Thanks are not compulsive; all the words of a prayer are. Mortification and humility, opposites of gratitude, are similarly absent." "He does not ask for pity, he uses the compulsive technique learned from the gods themselves." ". . . he seeks not pity but correction. Since he does not ask or receive patronage, if he kneels when praying it is not because of lowliness and he need not bow when his wishes have been granted."

The Navahos have no organized priestcraft. Among the Hopi people, also, where the dynamic concept of the immediate unity of the whole universe and man is equally strong, and where a firm teaching of man's immortality persists, there is no formal priesthood. There is beyond any doubt a direct connection between the

discipline, self-reliance and integrity for which the American Indian is noted, and this freedom from self-constituted revelators.

"Once Great Peoples"

In the Katcina cult of the Hopis, nature forces are regarded as beings, and the Hopi traditions preserve an account of the "Emergence," which, though dealt with only in passing, seems to be an immense improvement over Adam-and-Eve. Several tribal ceremonies of the Navahos and Hopis are "described," but quite apparently a veil of secrecy still protects the central features and the inner significance of these cyclic events. The Hopi Tribal Initiation ceremony, during which portions of "the Emergence story" are said to be dramatized and the Hopi boy is "re-born" as a man, is supposed never to have been witnessed by any white observer. The keystone of all Hopi ceremony is the Soyal, occurring at the winter solstice, and designed to "speed the sun on its northward course." These and other hints remind us of Judge's remark in "On the Future: A Few Reflections" (Theosophy xxxiii, 406), that the red man "has all the appearance and beliefs of a once great race." The student of Theosophy may well rejoice that fundamental teachings of the Wisdom-Religion—of god and soul, of law, and of orderly evolution—give meaning and dignity to living cultures all over the world, and will never be relegated to the ranks of "forgotten" religions.

The "Great God" Shaw

"G.B.S." or Shaw has retired to the state which permits his friends and the press of the world to enter obituary notices upon his long career. The multiple facets of that career are such that few have the hardihood to attempt an unequivocal assessment of the man who lived it. Reformer, playwright, politician and pamphleteer extraordinary, Bernard Shaw fired the public temper, stirred up prodigious quantities of mingled indignation and admiration, and, to the end of his days, used the cutting edge of his keen wits as a dauntless campaigner for—the Life Force. It was, for Shaw, a somewhat puckish and Irish Life Force which animated, ruled, and occasionally mocked an unhappily un-Irish world and human society. Shaw used his Life Force as a literary pennant to mark his crusades against stupid conventions and cruel and barbarous customs, but he hardly gave it the dignity of a philosophical principle.

To do him credit, however, Shaw often indulged his deliberate vanities to good purpose. He wrote: "Things have not happened to me: on the contrary it is I who have happened to them," and for countless numbers of people, for several generations, George Bernard Shaw has been the image and the embodiment of jesting integrity and the independent human intelligence. In his own words, he was "the victim of an unsleeping and incorrigible sense of humour." Bemused by the brilliance of Shaw's style, his daring (and impudence) as an iconoclast, and the glitter of his calculated self-esteem, the reader is swept along, as it were, to the music of an intellectual Pan. Yet though the music fades, and some of his theories come to seem too clever to be true, still there will remain respect for the man himself—a tireless craftsman, an unstinting worker, and an endlessly resourceful gadfly to hypocritical "respectability" and social injustice.

A Final Word

In his will, Shaw left a final word on his philosophy, mindful, perhaps, that Paine, like many another agnostic before and since, was claimed after death by a sect and creed abhorrent to him in life. The fourth clause of Shaw's will reads:

> As my religious convictions and scientific views cannot at present be more specifically defined than as those of a believer in creative evolution, I desire that no public monument or work of art or inscription or sermon or ritual service commemorating me shall suggest that I accepted the tenets peculiar to any Established Church or denomination nor take the form of a cross or any other instrument of torture or symbol of blood sacrifice.

Another form of "testament" is quoted in the *Manchester Guardian Weekly* (Nov. 9, 1950), in an editorial tribute to G.B.S.:

> "I want," [Shaw] once wrote, "to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no 'brief candle' for me. It is a sort of splendid torch, which I have got hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations."
>
> As human calculations go, his moment of life was a long one. It has passed. He enters that shadowy immortality which is the afterlife of all whom the on-coming generations will not willingly let die.

"A RETURN ENGAGEMENT"?

Of Shaw, his friends are writing, almost to a man, what Shaw wrote in 1896 of William Morris: "You can lose a man like that by your own death, but not by his." Clearly, it would take more hardihood than that most audacious of men himself possessed, to dismiss from the universe the slightest particle of human excellence, let alone an entire human being of such fine and noble qualities as characterized William Morris. Shaw loved the rich and colorful generosity of a man like Morris, and he also recognized the knowledge of the heart. In one of his letters to Ellen Terry, he spoke of "loving wisdom." To her he wrote: "You boast that you are a fool (it is at bottom, oh, such a tremendous boast: do you know that in Wagner's last drama, Parsifal, the redeemer is 'der reine Thor,' 'the pure fool'?) but you have the wisdom of the heart, which makes it possible to say deep things to you."

"Deep things," however, were not exactly Shaw's greatest contribution. He seems to have dealt in the glint and glamor of deep things, rather than in their very substance. Perhaps, in his percipient way, he felt in Miss Terry what he knew was somewhat lacking in himself. But whatever the final estimate of Bernard Shaw, it must be said of him that he leaves to his posterity the pattern of a life which was lived with boldness and without compromise, according to its lights and its principles. Of very few men, wise or foolish, clever or stolid, can we say the same.

Shaw the man, it is clear from his recommendation of cremation, did not confuse himself with the physical form, nor yet with "the celebrated G.B.S."—the public personality which he once called "about as real as a pantomine ostrich." We are not aware that Shaw found the idea of reincarnation worth speculating with, and apparently he looked forward to no individual immortality, yet the writing gifts he was born with and even his power as a polemicist can be explained upon no other hypothesis. And might it not be appropriate to the spirit of the Irish titan for a few of his friends to celebrate his immortality by looking forward to a "return engagement"? Bernard Shaw, like every human being of whatever ability or character, is an "evidence" of reincarnation, and the real man-within-the-man cannot be lost by *any* death.

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